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PRIMER OF GREEK SYNTAX

E. D. MANSFIELD

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A PRIMER OF GREEK GRAMMAR

SYNTAX

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A PRIMER OF GREEK GRAMMAR

SYNTAX

BY

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PREFACE.

THE following outline of the chief Rules of Greek Syntax, which is intended as a sequel to the "Primer of Greek Accidence," lays no claim to originality of treatment. The Editor has freely consulted the usual authorities, especially the well-known "Greek Moods and Tenses," and the later "Elementary Greek Grammar," of Professor W. W. Goodwin, and has only aimed at stating Rules simply and concisely, and so grouping them as to indicate general principles and prepare the beginner for the use of a fuller treatise. He is largely indebted in the first part of the Syntax to material kindly placed at his disposal by Mr. Evelyn Abbott, which, however, has for teaching purposes been thrown into a shape for which the Editor alone is responsible. His best thanks are due to many friends who have kindly read the proofs and aided him with valuable criticism and advice.

CLIFTON, *Easter* 1880.

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GREEK SYNTAX.

PART I.

THE PARTS OF SPEECH.

Agreement.

1. The general rules for Agreement are the same in Greek as in Latin, but the following points must be noticed :—

2. A neuter plural Subject is usually followed by a singular Verb :

θαυμαστὰ ταῦτα φαίνεται.
These things appear wonderful.

Obs. Neuter Plurals which signify living things, as *τὰ ἀνδράποδα, the slaves, τὰ τέκνα, the children*, often take a plural verb.

3. The Accusative of a Relative is often attracted into the Case of its Antecedent, when that is a Genitive or Dative :

χρῶμαι βιβλίοις οἷς ἔχω (for *ἃ ἔχω*).
I use the books which I have.

ψεῦδος οὐδὲν ὧν λέγω (for *τούτων ἅ*).
Nought of what I say is false.

The Cases.

4. The Nominative is the case of the Subject of the Finite Verb.

Obs. For the use of the Nominative as Subject of an Infinitive, see **157** (*a*).

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5. The Vocative is the case of the person addressed, as ὦ παῖ, *O boy;* but the Nominative is often used.

The Accusative Case.

6. The Accusative Case implies—I. Motion to; II. Motion along or Extension over.

I. THE ACCUSATIVE OF MOTION TO.

7. Transitive Verbs take an Accusative of the Nearer Object:

ἐπάταξε τὴν θύραν.
He tapped the door.

8. Some Transitive Verbs, such as *ask, teach, remind, put on,* can take two Accusatives, one of the Person, the other of the Thing:

Θηβαίους χρήματα ᾔτησαν.
They asked the Thebans for money.
οἱ παῖδες τὴν μουσικὴν διδάσκονται.
The boys are taught music.

9. An Accusative of the Complement in agreement with the Object is added to complete the sense of Factitive Verbs, that is, Verbs of *making, calling, thinking,* and the like:

Ὁ Κῦρος τὸν Γωβρύαν ἀπέδειξε στρατηγόν.
Cyrus appointed Gobryas general.

II. THE ACCUSATIVE OF EXTENT.

10. Extent of Space is put in the Accusative in answering the question "How far?":

ἀπέχει ἡ Πλάταια τῶν Θηβῶν σταδίους ἑβδομήκοντα.
Plataea is seventy stades from Thebes.

11. Extent of Time is put in the Accusative in answering the question "How long?":

τρεῖς ἡμέρας ἀπῆν.
He was away three days.

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12. Extent of Action or Predication is expressed by the Accusative of Respect, limiting a Verb or Adjective:

ἀλγῶ τὸν πόδα.
I have a pain in my foot.
θαυμαστός ἐστι τὸ κάλλος.
He is marvellous in his beauty.
Λυδὸς ἦν τὸ γένος.
He was a Lydian by birth.

Obs. Under this head may be classed what are called Adverbial Accusatives, as οὐδέν, *not at all*; τἄλλα, *as to the rest*; and also the so-called *Accusative Absolute* of certain Participles from Impersonal Verbs, as ἐξόν, δεόν (**106**).

13. An Accusative of kindred meaning is used with Intransitive Verbs to define the action more closely:

κίνδυνον κινδυνεύει.
He runs a risk.
νίκην καλλίστην νικήσομεν.
We shall win a glorious victory.

The Genitive Case.

14. The Genitive Case represents the Noun (1) as a point of Aim, or (2) as a standard of Reference, or (3) as a point of Departure. Its various uses may therefore be classed as follows:—

I. THE GENITIVE OF AIM.

15. A Genitive of the Object aimed at follows Substantives and Adjectives (and some Verbs) that imply a direction of energy:

τοξεύειν σκοποῦ.
To shoot at a mark.
τῶν ἡδέων ἐφίενται.
They aim at pleasure.
ἐπιθυμία χρημάτων.
Desire for wealth.
ἀκούει τοῦ Σωκράτους.
He listens to Socrates.

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5. The Vocative is the case of the person addressed, as *ὦ παῖ, O boy;* but the Nominative is often used.

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Desire for wealth.
ἀκούει τοῦ Σωκράτους.
He listens to Socrates.

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II. THE GENITIVE OF RELATION.

16. The Genitive of Reference is found:

(*a.*) With many Substantives and Adjectives:

ἐπιστήμονες τοῦ ναυτικοῦ.
Skilled in (with respect to) *naval matters.*
πόνου μνήμων.
Mindful of toil.

(*b.*) After Verbs of *accusing, condemning, acquitting,* and the like:

διώκει αὐτοὺς φόνου.
He prosecutes them for murder.

(*c.*) After Verbs* that express *emotion:*

ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ.
I envy you for your prudence, but for your cowardice I detest you.

Obs. Hence a Genitive is found in exclamations:

φεῦ, τῆς ἀνοίας. — *Alas! for the folly.*
τοῦ σχήματος. — *What a figure!*

17. The Genitive of the Possessor or Author:

τοῦτο τὸ πεδίον ἦν ποτε Χωρασμίων.
This plain belonged once to the Chorasmians.
στρατηλάτου χρηστοῦ τὰ κρείσσω λέγειν.
It is the part of a good general to talk of success.

18. The Genitive with Partitive words:

τρία μέρη τῆς ἡμέρας.
Three parts of the day.
ἄριστος Ἀχαιῶν.
Best of the Achaeans.

(*a.*) A similar Genitive expresses that within which a point is taken, as

ἐγένετο τῆς νυκτός.
It happened in the night.
πόλις τῆς Βοιωτίας.
A city in Boeotia.

* Such Verbs are ἄγαμαι, ἐπιθυμῶ, ζηλῶ, θαυμάζω, μέλει, στυγῶ, χαλεπαίνω.

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19. The Genitive Absolute may stand for an Adverbial clause introduced by *when, if, because,* or *although* (**105**):

θεῶν διδόντων οὔτις ἐκφεύγει κακά.
If the gods send them, no one escapes miseries.

20. The Genitive of Quality is limited in Greek to expressions of magnitude and value:

ὁδὸς τριῶν ἡμερῶν.
A journey of three days.
οὐσία τεττάρων καὶ δέκα ταλάντων.
A property of fourteen talents.

III. THE GENITIVE IMPLYING POINT OF DEPARTURE (ABLATIVE).

21. The Genitive of Separation:

τῆς οἰκίας ἐξῆει.
He went out of the house.
ἀποστερεῖ αὐτὸν τῶν χρημάτων.
He deprives him of his money.
κενὸς φρονήσεως.
Void of sense.
παύομαι τοῦ πόνου.
I cease from toil.

22. The Genitive of Origin:

πατρὸς λέγεται ὁ Κῦρος γενέσθαι Καμβύσου.
Cyrus is said to have been the son of Cambyses.

23. The Genitive of Comparison follows Adjectives and Adverbs of the Comparative degree, and a few Verbs that imply a comparison:

μείζων ἐκείνου.
Greater than he.
πολλῷ διήνεγκε τῶν ἄλλων.
He far surpassed the rest.

24. The Agent is expressed by the Genitive with *ὑπό, from under* (**52**).

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25. The Genitive of Material:

οἴνου πίμπλησι τὸν κρατῆρα.
He fills the bowl with wine.
λίθων μεγάλων ᾠκοδομήθη.
It was built of great stones.

26. The Genitive of Price:

μεγάλης ἐπρίατο τιμῆς.
He purchased it at a great price.
πολλοῦ ἄξιόν ἐστι.
It is worth much.

The Dative Case.

27. The Dative is the case of the thing touched. Its uses may be classified thus:—I. The Dative of Contact; II. The Dative of the Recipient.

I. THE DATIVE OF CONTACT.

28. A Dative of Actual Contact is found, but is generally expressed by a Preposition in Attic Greek:

ἕπεσθαι τῷ στρατῷ.
To follow the army.

29. The Dative defines a point in Time or Space:

εὐρεῖ πόντῳ.
On the broad sea.

τρίτῃ ἡμέρᾳ.
On the third day.

τρισὶν ἡμέραις ὕστερον.
Three days afterwards.

Obs. A Preposition is very commonly used to express a point in space, as ἐν τῇ πόλει, *in the city.*

30. The Dative of Resemblance and its opposite:

τούτῳ οὐδὲν ἔοικεν.
He is not at all like this man.

So after ἴσος, ὁ αὐτός, ὅμοιος.

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31. The Dative, like the Latin Ablative, is used to denote Instrument, Cause, Manner, Measure:

Instrument, as—ξίφει αὐτὴν ἀπέκτεινεν.
He slew her with a sword.

Cause, as—ἀγνοίᾳ ἥμαρτεν.
He erred through ignorance.

Manner, with Epithet,
as—πολλῷ θορύβῳ ἐπεξῆλθον.
They came on with a great tumult.

Measure, as—πολλῷ μείζων.
Much greater.

II. THE DATIVE OF THE RECIPIENT.

32. The Dative is the case of the Person or Thing for whose advantage or disadvantage anything exists or is done:

ἔδωκε τήνδε τὴν δωρεὰν ἐμοί.
He gave me this gift.

ὁ Σόλων Ἀθηναίοις νόμους ἔθηκεν.
Solon made laws for the Athenians.

πολλαὶ ἡμῖν νῆές εἰσιν.
We have many ships.

οὐδὲν μέλει μοι.
It is no matter to me.

Obs. 1. Hence a Dative of the Agent is often found with the Perfects and Pluperfects of Passive Verbs, and generally with Verbals in *-τέος*:

τοῦτ' ἐμοὶ πέπρακται, *This has been done by me.*

Obs. 2. Hence also the *Ethic Dative*, expressive of interest in a thing said or done:

τί μοι λέγει; *What is he saying, I should like to know?*
χαῖρέ μοι, *I wish you good day.*

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Prepositions.

33. The Prepositions were originally cases, chiefly of Pronominal Stems.

In the first instance they were probably used only with the Verb as adverbs, and from the Verb were afterwards transferred to the cases of Nouns. Prepositions do not strictly govern cases; they merely serve to modify or to bring out more clearly the meaning of the cases with which they stand.

A. Prepositions with one Case only.

I. *Prepositions with the Accusative only—ἀνά, εἰς, ὡς.*

34. **ἀνά,** *up-along*, with Accusative of Extent.*

ἀνὰ ποταμόν, up the river; ἀνὰ πᾶσαν τὴν ἡμέραν, all the day.

Idioms.—*ἀνὰ στόμα ἔχων, (having in the mouth) speaking of; ἀνὰ κράτος, with all one's might.*

Obs. *ἀνά* in most of its uses is exactly the opposite of *κατά*; see **43.**

35. **εἰς** (or ἐς), *into*, with Accusative of Motion-to (= Latin *in* with Acc.).

εἰς τὴν Ἀττικήν, into Attica; εἰς ἑσπέραν, towards evening.

Metaphor. *εἰς καιρόν, opportunely; εἰς τετρακοσίους, to the number of four hundred; εἰς κέρδος, with a view to gain.*

Obs. ὡς is used for εἰς in speaking of persons, as ὡς *βασιλέα, to the king.*

II. *Prepositions with the Genitive only—ἀντί, ἀπό, ἐκ (or ἐξ), πρό.*

36. **ἀντί,** *opposite to* (compare *ἐν-αντί-ος*).

Metaphor. *in place of, in exchange for. ἀντ' ἐμοῦ, in place of me.*

ἀνά with Dative, *up-on*, is found in Poetry, *ἀνὰ σκάπτῳ, upon a sceptre.*

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37. **ἀπό,** *from* (= Lat. *ab*), with Genitive of Separation.

ἀπ' Ἀθηνῶν, from Athens; ἀπὸ δείπνου, after supper; ἀπὸ παίδων, from childhood.

Metaphor. *οἱ ἀπὸ τῶν Ἀθηναίων Ἴωνες, the Ionians descended from the Athenians; αὐτόνομος ἀπὸ τῆς εἰρήνης, independent in consequence of the peace; ἀπο χρημάτων, with money.*

Idioms.—*ἀφ' ἵππου μάχεσθαι, to fight on horseback; ἀπὸ τοῦ ἀδοκήτου, unexpectedly; ἀπὸ στόματος, by rote.*

38. **ἐκ** (or **ἐξ**), (= Lat. *e, ex*), *out of*, with Genitive of Separation.

ἀπέδρα ἐκ Σαρδέων, he ran away from (out of) Sardis; ἐκ τούτων, after this.

Idioms.—*ἐξ ἴσου, equally; ἐκ τῶν ἐνόντων, as well as the circumstances admit; ἐξ ἀπροσδοκήτου, suddenly; ἐξ ἀριστερᾶς, on the left.*

39. **πρό,** *before* (= Lat. *pro*).

πρὸ θυρῶν, before the door; τὰ πρὸ τῶν Μηδικῶν, affairs before the Persian war.

Metaphor. *πρὸ τῶνδε φωνεῖν, to speak on behalf of these.*

40. The following *improper* Prepositions are also used with the Genitive only:—*ἄνευ, ἄτερ, without; ἄχρι, μέχρι, until; μεταξύ, between; ἕνεκα, on account of; πλήν, except.*

III. *Prepositions with the Dative only—ἐν, σύν.*

41. **ἐν,** *within* (= Lat. *in* with Ablative).

ἐν πόλει, in the city; ἐν τούτῳ, meanwhile; ἐν τῷ παρόντι, at present; ἐν σπονδαῖς, in a time of truce.

Metaphor. *ἐν ὑμῖν, in your place,* or *in your hands.*

Idioms.—*ἐν χρῷ, near* or *close; ἐν Διονύσου, in (the temple) of Dionysus.*

42. **σύν,** *together-with* (= Lat. *cum*).

σὺν πρέσβεσι, in company with the ambassadors; σὺν Θεῷ, with (the aid of) God.

Obs. *σύν* is rarely used of the instrument, and then only because it is regarded as an accompaniment.

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B. Prepositions used with Two Cases.

διά, κατά, ὑπέρ.

An Accusative or Genitive is found with διά, κατά, ὑπέρ.

43. διά, *through* (originally *between*, akin to δύο).

With Accusative—usually *on account of* (= Lat. *propter*). διὰ τοῦτον οὐκ ἀπέβη, *owing to this person he did not go away.*

With Genitive—usually *through* (= Lat. *per*). διὰ χιόνος ἐπορεύοντο, *they were marching through snow.*

Metaphor. δι' ἀγγέλων, *by means of messengers.*

Idioms.—δι' ὀλίγου, *after a short interval;* διὰ χειρῶν ἔχειν, *to hold in one's hands;* διὰ δίκης ἰέναι, *to go to law with any one.*

44. κατά, *down.*

With Accusative—of Extent, *down-along* (the opposite of ἀνά). κατὰ τὸν ποταμόν, *down the river;* κατὰ γῆν, *by land;* κατὰ θάλατταν, *by sea.*

Metaphor. κατὰ τὸν νόμον, *according to the law.*

With Genitive—(*a.*) of Separation, *down-from.* ἅλλεσθαι κατὰ τῆς πέτρας, *to spring down from the rock;* κατ' ἄκρας, *utterly,* lit. from top (to bottom).

(*b.*) of Aim, *down-upon.* μῦρον κατὰ τῆς κεφαλῆς καταχεῖν, *to pour myrrh-oil upon the head.*

Metaphor. of denunciation, πολλὰ κατ' αὐτοῦ ἔλεγεν, *he said a good deal against him.*

45. ὑπέρ, *over* (= Lat. *super*).

With Accusative—*to-beyond.* ὑπὲρ Αἴγυπτον ἰόντι, *to one going beyond Egypt;* ὑπὲρ δύναμιν, *beyond one's power.*

With Genitive—*above* (*and away from*). ἔστι δὲ λιμήν, καὶ πόλις ὑπὲρ αὐτοῦ, *there is a harbour, and above it a city.*

Metaphor. *on behalf of.* ὑπὲρ τούτων λέγειν, *to speak on behalf of these men.*

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C. Prepositions used with Three Cases.

ἀμφί, ἐπί, μετά, παρά, περί, πρός, ὑπό.

46. **ἀμφί**, *about, on both sides* (akin to ἄμφω).

With Accusative—*about.* ἀμφὶ Δωδώνην, *near Dodona;* ἀμφὶ Πλειάδων δύσιν, *about the setting of the Pleiades;* ἀμφὶ δέκα ἔτη, *about ten years.*

Idioms.—οἱ ἀμφὶ Πλάτωνα, *the followers of Plato;* ἔχειν ἀμφί τι, *to be engaged in a thing.*

With Genitive—(poetical) *about.* ἀμφὶ πόλεως, *round the city;* ἀμφὶ γυναικὸς μάχεσθαι, *to fight about a woman.*

With Dative—(poetical) *at* or *near* (of Place); also to express the Cause, ἀμφὶ φόβῳ, *from fear.*

47. **ἐπί**, *upon.*

With Accusative—(*a.*) of Motion *on to.* ἀναβαίνειν ἐφ' ἵππον, *to mount a horse;* ἐπὶ τοὺς πολεμίους, *against the enemy.*

(*b.*) of Extent *over.* ἐπὶ πόντον, *over the sea;* ἐπὶ δέκα ἔτη, *during ten years.*

Idiom.—ἐπὶ τὸ πολύ, *for the most part.*

With Genitive—(*a.*) of Point (**18.** *a*). ἐπὶ γῆς, *on land;* ἐφ' ἑσπέρας, *at evening;* ἐπὶ Κέκροπος, *in the time of Cecrops;* ἐπὶ πολλῶν προτέρων ἀγώνων, *in many former trials;* ἐπὶ μειζόνων, *in greater matters;* ἐφ' ἵππου, *on horseback.*

(*b.*) of Aim. ἐπ' οἶκου, *homewards.*

Idioms.—ἐπὶ τεττάρων, *four deep* (military); ἐφ' ἑαυτοῦ, *by oneself.*

With Dative—of Contact. ἐπὶ τῇ θαλάττῃ, *on the sea;* χαίρειν ἐπ' αἰσχραῖς ἡδόναις, *to delight in base pleasures;* ἐπὶ τῷ ἐξιέναι, *on condition of going out.*

Idiom.—ἐφ' ᾧ, or ἐφ' ᾧ τε, *on condition that.* (**190.**)

48. **μετά** (originally *amid*).

With Accusative—(*a.*) of Motion *to the midst,* generally *after.* μετὰ ταῦτα, *after this;* μετὰ χαλκόν, *in quest of* (*to fetch*) *bronze.*

(*b.*) of Extension *over the midst.* μεθ' ἡμέραν, *in the day.*

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WITH GENITIVE—generally *with.* μετὰ τούτων, *along with these.*

WITH DATIVE—*among*, only found in the older poetry. μετὰ Κυκλώπεσσιν ἄνασσεν, *he reigned among the Cyclops.*

49. **παρά,** *beside.*

WITH ACCUSATIVE—(*a.*) of Motion *to the side of.* ἀφίκοντο παρὰ Κροῖσον, *they came to Croesus' court.*

(*b.*) of Extension *alongside of.* παρὰ τὸν ποταμόν, *along the river;* παρὰ ὅλον τὸν βίον, *during my whole life.*

Metaphor. παρὰ ταῦτα, *besides this.*

IDIOMS.—παρὰ τὸ ἀδίκημα, *at the time of the offence;* παρὰ νύκτα ἐγένετο αὐτῷ ἑλεῖν τὴν πόλιν, *he was within a night (aside of a night) of taking the city;* παρὰ τὴν ἀσέλγειαν ἐχθαίρεται, *he is hated because of (along of) his outrageous behaviour;* παρὰ νόμον, *contrary to (beside) the law.*

WITH GENITIVE—of Departure *from the side of.* αὐτομολεῖν παρὰ βασιλέως, *to desert from the king;* αἱ παρὰ σοῦ ἐλπίδες, *the hopes that come from thee;* παρ' ἄλλου δέχεσθαι, *to receive from another.*

WITH DATIVE—*at the side of.* ἦν παρὰ τῷ βασιλεῖ, *he was by the king;* παρὰ τούτῳ κεῖται, *it lies with him.*

50. **περί,** *around, on all sides.*

WITH ACCUSATIVE—of Motion or Extension *around* (very like ἀμφί). ἰέναι περὶ τὴν πόλιν, *to go round the city;* ᾤκουν οἱ Φοίνικες περὶ πᾶσαν τὴν Σικελίαν, *the Phoenicians used to live all over* (about) *Sicily.*

Metaphor. (of Number and Time). νῆες περὶ ἑβδομήκοντα, *about seventy ships;* περὶ πλήθουσαν ἀγοράν, *about the time when the market is fullest.*

IDIOM.—οἱ περὶ Ἀρχίαν πολέμαρχοι, *Archias and his colleagues.*

WITH GENITIVE—*concerning* (= Lat. *de*). περὶ τοῦ ἀγαθοῦ διαλέγεσθαι, *to discourse about the good;* πυθέσθαι περὶ τοῦ ἀνθρώπου, *to inquire about the man.*

IDIOMS.—περὶ πολλοῦ (ὀλίγου, οὐδενὸς) ποιεῖσθαι, *to reckon of great (small, no) importance.*

WITH DATIVE—of Contact, *about* (rare). οἱ Θρᾷκες χίτωνας φοροῦσιν καὶ περὶ τοῖς μηροῖς, *the Thracians wear tunics even*

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round their thighs. Generally with verbs expressing *care*: δεῖσαι περὶ τῷ χωρίῳ, *to be alarmed about the place.*

51. πρός (akin to πρό), *fronting.*

WITH ACCUSATIVE—of Motion *to the face of.* πρὸς τὴν πόλιν, *towards the city;* ἰέναι πρὸς τὸ ἔργον, *to advance to the work.*

Metaphor. πρὸς χάριν, *with a view to pleasing;* πρὸς τὸ συμφέρον, *with a view to advantage.*

IDIOMS.—πρὸς βίαν, *forcibly;* πρὸς ὀργήν, *angrily;* πρὸς ὕβριν, *insultingly;* πρὸς ταῦτα, *therefore* (*in view of, looking to*).

WITH GENITIVE—(*a.*) of Point of Departure. ἀκούειν πρός τινος, *to hear from some one.* Sometimes even of the Agent: πρὸς ἁπάντων θεραπεύεσθαι, *to be courted by all.*

(*b.*) of Aim, *facing towards.* τὸ πρὸς ἑσπέρας τεῖχος, *the wall facing the west.*

Metaphor. πρὸς πατρός, *on the father's side;* πρὸς τῶν πολεμίων ἦν τὸ χωρίον, *the ground was in favour of the enemy;* πρὸς σώφρονός ἐστι, *it belongs to a prudent man.* So in adjuration: πρὸς θεῶν, *by* (*in presence of*) *the gods, in heaven's name.*

WITH DATIVE—of Contact, *at the face of.* πρὸς τῇ θύρᾳ, *at the door.*

Metaphor. *in addition to.* πρὸς τούτοις, *in addition to this.*

52. ὑπό, *under* (= Lat. *sub*).

WITH ACCUSATIVE—of Motion *to, under.* ἰέναι ὑπὸ τὴν γην, *to go under the earth;* ὑπὸ τὸ τεῖχος, *under the wall;* ὑπὸ νύκτα (*sub noctem*), *towards night;* ὑπὸ τὸν σεισμόν, *immediately after the earthquake.*

WITH GENITIVE—of Departure, *from under;* ὑπὸ πτερῶν σπάσας, *dragging from under the wings.* Often with a notion of dependence: ὑπὸ κήρυκος, *at the bidding of a herald;* ὑπὸ σάλπιγγος, *at the sound of a trumpet.*

So of the Agent: ὑπὸ τούτου ἐπράχθη, *it was done by this man;* πάσχειν κακὰ ὑπό τινος, *to suffer evil at a man's hands.* Also of the Cause: ὑπὸ δειλίας, *through cowardice.*

WITH DATIVE—of Contact. ὑπ' αὐτῇ τῇ πόλει, *close to* (*under*) *the city itself;* ὑπὸ νόμοις εἶναι, *to be under law.*

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The Article.

53. The Article, ὁ, ἡ, τό, was originally a Personal Pronoun (*he, she, it*), and traces of this old usage are found in the phrases ὁ μέν, *the one*; ὁ δέ, *the other*. ὁ δέ is also used at the beginning of a sentence with reference to a person previously mentioned, and marks a change in the subject of the Verb:

ἐκέλευεν αὐτὸν παρελθεῖν, ὁ δὲ παρῆλθεν ταχέως.
He bade him come forward, and he came forward at once.

Obs. So τὰ καὶ τά, *such and such things*; πρὸ τοῦ, *aforetime*.

54. The Article is used to point out a definite person or thing, generally known or previously spoken of:

ὁ κριτής, *the judge* (of whom we were speaking); ὁ παρὼν χρόνος, *the present time*; οἱ ἔνδον, *those within*; τὸ ἐρᾶν, *love*.

So with Proper names: ὁ Σωκράτης, *Socrates* (whom all men know); ὁ Κῦρος, *Cyrus* (previously mentioned).

Obs. 1. The Article often stands for an unemphatic Possessive Pronoun, as παρῆλθε σὺν τοῖς φίλοις, *he came forward with his friends*.

Obs. 2. The Article also precedes the Possessive Pronouns, as ὁ σὸς δοῦλος, *your slave*; ἡ ἐμὴ γυνή, *my wife*.

55. The Article is also used with words denoting a class, or an individual who represents a class:

οἱ πλούσιοι, *rich men*; οἱ κριταί, *judges*; ὁ βοῦς, *the ox* (that is, oxen generally).

So with Participles, the Article specifies some individual or group, as ὁ πέμπων, *he who sends*; οἱ δυνάμενοι, *those who are able*.

56. The Article often distinguishes the Subject of a sentence from the Complement:

βασιλεὺς ἐγένετο ὁ πτωχός. *The beggar became a king.*

57. (*a.*) Hence, if the Article is used at all, it stands before all qualifying words:

ἡ καλὴ γυνή
ἡ γυνὴ ἡ καλή } = *the beautiful woman.*

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So ὁ νῦν χρόνος, *the present time*; ἡ ἐν Μαραθῶνι μάχη, *the battle of Marathon*; ἡ τῶν Περσῶν ἀρχή, *the Persian kingdom*.

Obs. ὁ Εὐφράτης ποταμός, *the river Euphrates*; ἡ Μένδη πόλις, *the city of Mende*.

58. (*b.*) Hence also, if the Substantive have the Article, the Adjective that stands without one must be a Predicate:

ἡ γυνὴ καλή } = *the woman (is) beautiful.*
καλὴ ἡ γυνή }

Obs. Note in the following the use of the Article and the predicative force of the Adjective:

ὁ κύων μακρὰν ἔχει τὴν οὐράν.
The dog has a long tail (a tail that is long).
πιστὸν φιλῶ τὸν κύνα. *Faithful is the dog that I love.*

59. The following Pronouns and Adjectives take the position of a Predicate when the Article is used:

The Demonstratives—οὗτος, ὅδε, ἐκεῖνος.
The Pronominals—ἑκάτερος, ἀμφότερος, ἄμφω.
The Adjectives—ἄκρος, πᾶς, ἔσχατος, μέσος, ἥμισυς, ὅλος.

οὗτος ὁ ἀνήρ,	*this man.*
ἥδε ἡ πόλις,	*this city.*
ἑκάτερον τὸ κέρας,	*each wing* (of an army).
ἀμφότερα τὰ στρατόπεδα,	*both the camps.*
ἐν ἄκρῳ τῷ δένδρῳ,	*on the top of the tree.*
πάντες οἱ στρατηγοί,	*all the generals.*
ἐν ἐσχάτῃ τῇ νήσῳ,	*at the end of the island.*

In each case the Pronoun or Adjective might stand last, but would then receive more emphasis.

Obs. The meaning of an Adjective sometimes varies with its position:—

αὐτὸς ὁ βασιλεύς.	ὁ αὐτὸς βασιλεύς.
the king himself.	*the same king.*
μόνος ὁ παῖς ἦλθε.	ὁ μόνος παῖς ἦλθε.
the boy alone came.	*the only son came.*
διὰ μέσης τῆς πόλεως.	ἡ μέση πόλις.
through the midst of the city.	*the middle city* (*e.g.* of three).

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Pronouns.

60. PERSONAL.—The nominative of the Personal Pronoun is not expressed except for the sake of emphasis or distinction :

σὺ γράφεις τάδ' εἶναι στρατιωτικά ; μὰ Δί', οὐκ ἔγωγε.
Do you propose that this should be a fund for the army? By Zeus! not I.

61. POSSESSIVE.—I. Where emphasis is not required :

(*a.*) The Article only is used if the meaning is quite clear :

ἔπεμψα τὴν θυγατέρα, *I sent my daughter.*

(*b.*) If the meaning is not quite clear, or a slight opposition is intended, the Genitive of the Personal Pronoun is used :

ἐγὼ καὶ ὁ πατήρ μου, *I and my father.*

POSSESSIVE.—II. Where emphasis is required, either the Possessive or the Genitive of the Reflexive is used in the 1st and 2d Persons : in the 3d Person the Genitive of a Demonstrative or of the Reflexive, according to the sense :

ὁ ἐμὸς φίλος, ὁ σὸς φίλος, ὁ ἐκείνου φίλος, etc., or τὸν ἐμαυτοῦ φίλον, τὸν σαυτοῦ, τὸν ἑαυτοῦ φίλον.

62. DEFINITIVE.—The regular Definitive is αὐτός, *self*, placed as a Predicate ; preceded by the Article it means *same.*

αὐτὸς ὁ βασιλεύς } *the king himself*, or *in person.*
ὁ βασιλεὺς αὐτός }

ὁ αὐτὸς βασιλεύς } *the same king.*
βασιλεύς ὁ αὐτός }

Obs. The Nom. αὐτός, like the Latin *ipse*, is used in a dependent clause to repeat the subject of the principal sentence, and in Indirect statement ; this is the case even with the infinitive, as οὐκ ἔφη αὐτὸς στρατηγεῖν (**157** *a*).

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63. REFLEXIVE.—The emphatic Reflexive of the 3d Person is *ἑαυτόν*, plural *σφᾶς αὐτούς*, but the cases *οἷ σφῶν, σφισί*, from *ἕ*, are not uncommonly used as Reflexives:

προηγόρευε ὅτι Ἀρχίδαμός οἱ ξένος εἴη.
He (Pericles) announced that Archidamus was his friend.

δείσας μὴ σφῶν κυκλωθείη τὸ εὐώνυμον.
Being afraid that their left would be turned.

Obs. In turning direct speech into indirect in the third person, the speaker is either omitted or represented by *αὐτός* or *ἑαυτόν*, the person addressed becomes *αὐτόν*, and the person spoken of is *ἐκεῖνον*.

64. DEMONSTRATIVE.—*οὗτος* and *τοιοῦτος* generally refer to something that has gone before; *ὅδε* and *τοιόσδε* to something that is to follow:

ταῦτ' ἀκούσας ἔλεξε τάδε.
On hearing this he spoke as follows.

Obs. The oblique cases of *αὐτός*, when standing as Substantives, are merely Personal, *him, her, it*, etc.

65. INTERROGATIVE.—There are two forms of the Interrogative Pronoun (*Accidence* **99**):

(1.) Direct, *τίς; who? πότερος; which of two?*

as *τίς τοῦτ' ἐποίησε;*
Who made this?

(2.) Indirect, *ὅστις, who; ὁπότερος, which of two,*

as *ἤρετο ὅστις τοῦτ' ποιήσαι* (or *ἐποίησε*).
He asked who made this.

But the Direct form is often used in Indirect speech.

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The Tenses.

66. The Tenses are employed to denote distinctions of Time. Time can be divided into Present, Past, and Future; and an action in Present, Past, or Future Time can be regarded as—(*a.*) Momentary; (*b.*) Continuous; (*c.*) Complete.

67. Hence we get nine possible Tenses :—

	(*a.*) **Momentary.**	(*b.*) **Continuous.**	(*c.*) **Complete.**
I. PRESENT,	*I write* scribo γράφω	*I am writing* scribo γράφω	*I have (now) written* scripsi γέγραφα
II. PAST,	*I wrote* scripsi ἔγραψα	*I was writing* scribebam ἔγραφον	*I had written* scripseram ἐγεγράφειν
III. FUTURE,	*I shall write* scribam γράψω	*I shall be writing* none none	*I shall have written* scripsero none in Act.

68. The scheme of Greek Tenses may be supplemented as follows :—

The Momentary Present (I. *a*) is sometimes expressed in Greek by an Aorist, as ἐδεξάμην τὸ ῥηθέν, *I welcome your words (what is said)*; ἐπῄνεσ' ἔργον, *I commend your deed.*

The Continuous Future (III. *b*) is fully expressed by a paraphrase of the Present Participle with ἔσομαι, as ποιῶν ἔσει, *you will be doing;* but the simple Future is often used.

The Complete Future (III. *c*) is expressed by the Future Perfect, or paraphrased by a Participle with ἔσομαι, as πεποιηκὼς ἔσομαι (*I-shall-be having-done*), *I shall have done.*

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Notes on the Tenses.

69. PRESENT AND IMPERFECT.—These Tenses denote continued or customary action in Present and Past Time respectively, without reference to the beginning or end. Hence

Pres. Indic., γράφω, *I am writing*, or *I write* (habitually).
Imperfect, ἔγραφον, *I was writing*, or *I used to write.*

70. In other Moods than the Indicative the idea of Present time disappears, and the Present simply denotes continued action, except in Indirect Speech.

Obs. 1. The continued action of the Present and Imperfect is often extended by the addition of an Adverb or phrase of duration into time which is past, as πάλαι σοὶ ταῦτα λέγω, *I am telling you this (and have been telling you) a long time;* τρία ἔτη φεύγει, *he has been three years in exile.*

Obs. 2. The Present and Imperfect are sometimes limited to attempted action, as δίδωμι (I try to give), *I offer;* ἔπειθον (I tried to persuade), *I urged;* ἃ ἐπράσσετο οὐκ ἐγένετο, *what was attempted did not take place.*

Obs. 3. In a few Verbs the Present has a Perfect meaning, that is, expresses completion, as ἥκω, *I am come;* οἴχομαι, *I am gone;* φεύγω, *I am in banishment;* ἁλίσκομαι, *I am captured.* The Imperfect of these Verbs has a Pluperfect meaning.

Obs. 4. The *Historic Present* is often used for the Aorist to narrate facts with vividness.

71. PERFECT AND PLUPERFECT.—The Perfect represents an action as complete at the present time; the Pluperfect as finished at some point in past time. This idea of completion accompanies the Perfect, so far as possible, in all the Moods:

ταῦτα εἰρήσθω.
Let this be said (and no more).

Obs. 1. The Perfect Conjunctive is often expressed in the Active Voice, as it is always in the Passive, by the Participle

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with the Conjunctive of εἰμί. Thus πεποιηκὼς ὦ, εἴην as λελυμένος ὦ, εἴην.

Obs. 2. Some Perfects are best translated by simple Presents:—

οἶδα (I have seen), *I know.*
δέδοικα (fear has come upon me), *I fear.*
κέκτημαι (I have gained), *I possess.*

72. Aorist.—The Aorist Indicative expresses a single (momentary) action in past time, as ἔπραξα, *I did.* In the other Moods it contains no idea of past time, except in Indirect Speech, and merely expresses a single momentary act. Thus

λαβέ, *take.*	λάμβανε, *keep taking.*
ἐὰν κλέψῃς, *if you steal (this).*	ἐὰν κλέπτῃς, *if you go on stealing.*
βούλεται πέμψαι, *he wishes to send.*	βούλεται πέμπειν, *he wishes to keep sending.*

But in Indirect Speech:—

ἔφη { πέμψαι. / πέμπειν. } *He said* { *that he sent* (or *had sent*). / *that he was sending.* }

So with the Participles:—

ταῦτα λέγων ἀπῆλθεν, *while saying this he went away.*
ταῦτα εἰπὼν ἀπῆλθεν, *after saying this he went away.*

Obs. 1. The Augment is the true sign of past time, and unaugmented tenses cannot really express time *actually* past, though they may be used of time *relatively* past.

Obs. 2. The Aorist often expresses some moment, the first or the last, of the continued state expressed by the Present. Thus νοσῶ, *I am ill;* ἐνόσησα, *I fell ill (ingressive aorist).*

Similarly ἄρξαι, *to begin to rule;* πρᾶξαι, *to complete an action;* δακρῦσαι, *to burst into tears;* γελάσαι, *to burst into a laugh.*

Obs. 3. When the Verb is one which denotes a state or condition, its Aorist is used to refer to the condition merely as a fact, as ἐβασίλευε δέκα ἔτη, *he was king for ten years;* ἐβασίλευσε δέκα ἔτη, *he had a reign of ten years;* συνεστράτευον, *they joined in the campaign;* συνεστράτευσαν, *they were their allies.*

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Obs. 4. The Aorist is also used in general statements, where there is no note of time (*gnomic aorist*):

πολλὰ παρὰ γνώμην ἔπεσεν.
Many things happen contrary to experience.

73. FUTURE AND FUTURE PERFECT.—The Future generally denotes a single (momentary) act,* while the Future Perfect expresses a state. Thus

κληθήσεται.
He shall be called (name shall be given).
κεκλήσεται.
He shall be called (name shall be).

74. There is no Future in the Imperative and Primary Conjunctive Moods. The second person of the Future Indicative is sometimes used with the force of an Imperative:

πάντως δὲ τοῦτο δράσεις.
And by all means do this.

75. The only use of the Historic Conjunctive of the Future is to represent in Indirect Speech the Future Indicative of the Direct:

εἶπεν ὅτι ἀποστήσοιντο αἱ πόλεις.
He said that the cities would revolt.
(Direct—ἀποστήσονται, *they will revolt.*)

Obs. A paraphrase of μέλλω with the Present or Future Infinitive is commonly used to express an *intention*, or an *immediate Future*, as τοῦτο μέλλει ποιήσειν, *he is about to do this.*

The Moods.

76. A Verb is said to be in a Mood when it shows by its form whether the action is regarded as existing independently or as conceived (more or less distinctly) in

* In the Passive the Futures are formed directly from the Aorists, and in the Active and Middle the stems of Aorists and Futures are closely connected.

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the mind. Strictly speaking, therefore, there are two Moods only, the Indicative and Conjunctive, for the Imperative is only an adaptation of the Indicative.

77. The INDICATIVE is the Mood for the simple statement of facts, and the IMPERATIVE is used only in direct commands.

78. The CONJUNCTIVE has two forms, (1.) the Near or Primary Conjunctive (sometimes called Subjunctive), which is used to express conceptions nearer and more distinct to the speaker's mind, as *ἐὰν ἔλθῃ, if he comes;* (2.) the Remote or Historic Conjunctive (sometimes called Optative), which expresses conceptions further removed and less clear and distinct, as *εἰ ἔλθοι, if he were to come.*

79. In the Compound Sentence the subordination of these two forms of Conjunctive to the Principal Verb is called *Sequence,* and is a Sequence of Mood rather than, as in Latin, a Sequence of Tense.

RULES FOR SEQUENCE.

80. I. Primary Tenses { Present, Future, Perfect } are followed by the Primary Conjunctive.

II. Historic Tenses { Imperf., Aorist, Pluperf. } are followed by the Historic Conjunctive.

Primary, ἔρχεται ἵνα ἴδῃ, he is coming that he may see.
Historic, ἦλθεν ἵνα ἴδοι, he came that he might see.

81. Observe that it is the Mood, not the Tense, of the Dependent Clause which is affected by the Primary or Historic Time of the Principal Verb. The Tense might be Present or Aorist, according as the 'seeing' was a continued or a momentary (single) act.

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82. In Indirect Speech, however, Primary Tenses are always followed by the Indicative if a Finite Verb is used at all.

λέγει ὅτι τοῦτο ἀληθὲς ἐστίν.
He says that this is true.
ἐρωτᾷ τί (or ὅ τι) ἔγραψαν.
He asks what they wrote.

83. The Greeks very often used the Primary Sequence after a Historic Verb, from a desire to put very clearly the point of view of the person whose thought or speech they represented. This is called *Vivid Sequence.* Thus we may write—

ἦλθεν ἵνα ἴδοι (or ἴδῃ), *he came that he might* (or *may*) *see.*
His thought was '*that I may see.*'
εἶπεν ὅτι γράφοιεν (or γράφουσι), *he said that they were* (or *are*) *writing.*
His words were '*they are writing.*'

84. The Verb Infinite contains

Infinitives (Substantives).
Participles, Verbal Adjectives } (Adjectives).

THE INFINITIVE.

85. The INFINITIVE, like the Prepositions, is a case of a Verbal Substantive, which was used as an Adverb and afterwards came to be considered as a part of the Verb. It has, in fact, almost all the functions of the Verb; it can govern a case, express time, have a subject, and be qualified by an Adverb. It cannot express Person, and hence is called the Unlimited Verb. Its various uses may be classified as—I. SUBSTANTIVAL; II. ADVERBIAL. [Negative always μή.]

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I. *The Infinitive as a Substantive.*

86. The Infinitive in the Nominative Case is used as Subject with or without the Article; as Complement, without the Article:

τὸ γνῶναι ἐπιστήμην λαβεῖν ἐστίν.
Learning is acquiring knowledge.
ἀδυνατόν ἐστι τοῦτο ποιῆσαι.
Doing this is impossible.

87. The Infinitive as an Accusative Case is used

(*a.*) With the Article as an ordinary Abstract Substantive:

αὐτὸ τὸ ἀποθνήσκειν οὐδεὶς φοβεῖται.
Death itself no one fears.
διὰ τὸ ξένον εἶναι τὸν ἄνδρα.
On account of the man being a stranger.

(*b.*) Prolatively, without the Article, to extend or limit the meaning of a Verb or Adjective:

δύναται ἀπελθεῖν. — *He can go away.*
δεινὸς λέγειν. — *Skilled in speaking.*
δυνατὸς ποιεῖν. — *Able to do.*

88. The Infinitive as a Genitive or Dative always has the Article:

νέοις τὸ σιγᾶν κρεῖττόν ἐστι τοῦ λαλεῖν.
For the young silence is better than talking.
πρὸς τῷ μηδὲν λαβεῖν.
In addition to receiving nothing.

II. *The Infinitive as an Adverb.*

89. The Infinitive, like the Latin Supine in *-u*, is used with Adjectives:

αἰσχρὸν ὁρᾶν.
Disgraceful to see (foedum visu).
χαλεπὸν ποιεῖν.
Hard to do (difficile factu).

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90. The Infinitive, either with or without ὡς, is often inserted as a parenthesis in an adverbial relation to the whole sentence, as

ὡς εἰπεῖν, *so to speak;* ὡς συνελόντι εἰπεῖν, *in a word;* (ὡς) ἐμοὶ δοκεῖν, *in my opinion.*

Obs. The following adverbial expressions may be noticed:— ἑκὼν εἶναι, *willingly at least* (always with a negative); τὸ νῦν εἶναι, *at present;* τὸ ἐπ' ἐκείνοις εἶναι, *as far as depends on them;* as

ἑκὼν γὰρ εἶναι οὐδὲν ψεύσομαι.
Willingly at any rate I will tell no lie.

91. The Infinitive is used *explanatorily,* especially after Verbs of *choosing* and *assigning:*

τὴν ἄκραν φυλάττειν αὐτοῖς παρέδωκαν.
They gave up the citadel to them to guard.

92. In addition to the above uses, the Infinitive also stands with an Accusative for its subject in the Indirect Statement (**157**); after πρίν Temporal (**174**); after ὥστε Consecutive (**170**).

The Participle.

93. In addition to its use as a simple attribute, the PARTICIPLE (1) represents Dependent Clauses of several kinds, and (2) has some special idiomatic uses.

(I.) *Dependent Clauses represented by Participles.*

94. SUBSTANTIVAL.—Indirect statement after certain Verbs of Perception:

οἶδα { σε θνητὸν ὄντα. / θνητὸς ὤν. } *I know* { *that you are mortal.* / *that I am mortal.* }

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95. ADJECTIVAL.—The Participle with the Article corresponds to the English Relative clause with a Pronominal antecedent:

ὁ ταῦτα λέγων, *he who is saying* (or *was saying*) *this.*

Obs. The Negative is οὐ if the clause is Definite, μή if it is Indefinite (164):

οἱ οὐ βουλόμενοι, *those* (particular persons) *who do not wish.*
οἱ μὴ βουλόμενοι, *whoever do not wish.*

96. ADVERBIAL.—[Negative always οὐ except in Conditional clauses.]

97. I. *Final.*—The Future Participle is used to express a purpose:

ἦλθε τὴν θυγατέρα λυσόμενος.
He came to ransom his daughter.

98. II. *Temporal:*

ταῦτα εἰπὼν ἀπῆει.
When he had said this he went away.

ταῦτα πράξει στρατηγῶν.
This he will do when he is general.

99. III. *Conditional.*—(Negative always μή.)

μὴ λέγων = { εἰ μὴ λέγεις, *unless you are saying.*
εἰ μὴ ἔλεγες, *if you had not been saying.*
ἐὰν μὴ λέγῃς, *unless you say* (future).
εἰ μὴ λέγοις, *unless you were to say.*

100. IV. *Concessive.*—The Participle stands either alone or with a particle, as καίπερ, and the principal Verb is often strengthened by ὅμως (*nevertheless*):

πείθου γυναιξί, καίπερ οὐ στέργων, ὅμως.
Give way to women, though you love them not.

101. V. *Causal:*

ἀπείχοντο κερδῶν, αἰσχρὰ νομίζοντες εἶναι.
They abstained from money-making because they thought it disgraceful.

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102. VI. *Comparative.*—With ὥσπερ :

ὥσπερ ἤδη σαφῶς εἰδότες οὐκ ἐθέλετ' ἀκούειν.
You are unwilling to hear as if you already knew it well.

103. The use of ὡς with the Participle in a Final or Causal sense represents the end or reason as existing in the mind of the prominent agent, but not necessarily accepted and indorsed by the speaker :

Συλλαμβάνει Κῦρον ὡς ἀποκτενῶν.
He seizes Cyrus with the intention of putting him to death.

τὸν Περικλέα ἐν αἰτίᾳ εἶχον ὡς πείσαντα σφᾶς πολεμεῖν.
They were blaming Pericles on the ground that he had persuaded them to engage in the war.

104. The use of ἅτε or οἷον (*inasmuch as*) with a Causal Participle assigns the reason solely on the authority of the speaker :

Ὁ Κῦρος, ἅτε παῖς ὤν, ἥδετο τῇ στολῇ.
Cyrus, inasmuch as he was a child, was pleased with the dress.

105. In all these Adverbial relations the Participle may agree with its Substantive in the Genitive Absolute, if the Substantive stands apart from the Sentence. (19.)

ταῦτ' ἐπράχθη Κόνωνος στρατηγοῦντος.
These things were done when Conon was general.

106. The Participles of Impersonal Verbs, or of Verbs used impersonally, stand absolutely in the Neuter Accusative Singular :

ἐξόν, *it being permitted;* δέον, *it being a duty;* δόξαν, *it being resolved;* εἰρημένον, *it having been stated;* ἀδύνατον ὄν, *it being impossible.*

ἁπλᾶς δὲ λύπας ἐξὸν (sc. φέρειν) οὐκ οἴσω διπλᾶς.
Since I may have a single grief I will not bear a double.

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II. *Special Idioms of the Participle.*

107. A Participle is used, like the Prolate Infinitive, to carry on the meaning of certain Verbs:*

οὐκ ἀνέξομαι ζῶσα.
I shall not endure to live.

108. Sometimes the Participle contains the leading idea of the predicate, especially with the Verbs λανθάνω, τυγχάνω, φθάνω, φαίνομαι, and the phrases δῆλός εἰμι, φανερός εἰμι:

ἔτυχον ὁπλῖται ἐν τῇ ἀγορᾷ καθεύδοντες.
It so chanced that some hoplites were sleeping in the market.

δῆλος εἶ καταφρονῶν μου.
You evidently despise me.

109. With some Verbs the Infinitive and Participle have different meanings:

αἰσχύνομαι λέγειν, *I am ashamed to say* (and do not).
αἰσχύνομαι λέγων, *I say with shame.*
φαίνεται ποιεῖν, *he appears to be doing it* (videtur).
φαίνεται ποιῶν, *he evidently is doing it* (apparet).

110. The Participle is often used as a simple Adverb:

ἀρχόμενος ἔλεγεν.
He used to say at first.

τελευτῶν εἶπε.
At last he said.

λαθὼν ἐποίησε.
He did it secretly.

ἀνύσας ἄνοιγε.
Open quickly.

φθάσας ἀφίκετο.
He arrived first.

Obs. ἔχων, ἄγων, φέρων, are often best translated '*with.*'
ὤφθη ξίφος ἔχων, *he was seen with a sword.*

* Such Verbs are αἰσχύνομαι, ἄρχομαι, παύομαι, παύω, ἀνέχομαι, περιορῶ.

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The Verbal Adjective.

111. The VERBAL in *-τέος* is the Greek Gerundive implying necessity, and, as in Latin, it is constructed either Attributively or Impersonally. The Agent is generally put in the Dative Case.

112. I. The Attributive construction, where the Verbal is a simple attribute in agreement with its substantive, is used, as in Latin, only with Transitive Verbs:

ἡ πόλις σοι ὠφελητέα ἐστιν.
The state must be assisted by you.

113. II. The Impersonal construction is used both with Transitive and Intransitive Verbs:

ὠφελητέον ἡμῖν ἐστι τὴν πόλιν.
We must assist the state.
ἀρκτέον.
Rule must be maintained.

Obs. The Neuter Plural is often found in the Impersonal Construction: *πολεμητέα ἦν, we had to fight.*

The Negatives Οὐ and μή.

114. Οὐ is the Negative of facts, μή of conceptions. Hence οὐ is used with

Statements, Direct or Indirect.
Questions which seem to expect the answer 'Yes.'
Relative clauses with Definite Antecedent.
Definite Temporal clauses.
Consecutive clauses (of *actual* consequence).
Causal clauses.
All Participles, except those used in a Conditional sense, or standing for a Relative clause with Indefinite Antecedent.

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115. And μή is used with

Commands, Direct or Indirect.
Questions which seem to expect the answer 'No.'
Relative clauses with Indefinite Antecedent.
Indefinite Temporal clauses.
Final clauses.
Consecutive clauses (with Infin. of *natural* consequence).
Conditional clauses (Protasis only).
Expressions of a Wish.
Infinitives (all adverbial uses).
Participles in Conditional sense, or standing for a Relative clause with Indefinite Antecedent.

116. A number of Negatives in the same sentence only strengthen the negation:

ἀκούει δ' οὐδὲν οὐδεὶς οὐδενός.
No one obeys any one in anything.

Obs. But when a simple negative (οὐ or μή) follows another negative applied to the same word, the two form an affirmative; thus οὐχ ὁρᾷ οὐδείς, *no one sees;* but οὐδεὶς οὐχ ὁρᾷ, *no one does not see*, i.e. *every one sees.*

117. In Indirect Speech the Negative of the clause is with certain verbs placed before the principal Verb:

οὔ φημι δρᾶσαι.
I say that I did not do it.

So οὐκ ἐῶ, *I forbid;* οὐ νομίζω, *I think that it is not;* οὐκ ἀξιῶ, *I advise you not.*

μή and μὴ οὐ.

118. After Verbs of Hindering, Denying, Forbidding, and Verbs generally which contain a Negative idea, μή is often inserted before the Infinitive, repeating the Negative idea of the Verb:

εἴργει σε μὴ τοῦτο ποιεῖν.
He hinders you from doing this.
ἀρνεῖται ἀληθὲς τοῦτο μὴ εἶναι.
He denies that this is true.

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119. If a Negative (expressed or implied) precedes the principal Verb, this also is repeated with the Infinitive:

οὐκ εἴργει σε μὴ οὐ τοῦτο ποιεῖν.
He does not prevent you from doing this.
τίς ἀρνεῖται μὴ οὐκ ἀληθὲς εἶναι;
Who denies (i.e. *no one denies*) *that this is true?*

οὐ μή.

120. οὐ μή is used with the Primary Conjunctive in vehement denials:

οὐ μὴ πίθηται.
He will certainly not obey you.

121. οὐ μή with the Second Person of the Future Indicative is used interrogatively as a strong prohibition:

οὐ μὴ ληρήσεις.
Don't talk nonsense.

Obs. 1. Sometimes the οὐ has to be supplied from a preceding question, as οὐ σῖγ' ἀνέξει μηδὲ δειλίαν ἀρεῖς, *be still, nor suffer coward fears to rise.*

Obs. 2. οὐ μή, with other persons of the Future, is used in strong negations, as οὔ σοι μὴ μεθέψομαί ποτε, *with thee I certainly will never go.*

Conjunctions and Particles.

122. In addition to the Conjunctions used in introducing the dependent moods which are treated of under Adverbial sentences (**167-185**), there are in Greek a number of words used partly to combine sentences, and called Conjunctions, partly to give emphasis to particular expressions, and called Particles. The same word may indeed be a Conjunction and a Particle (cp. δή, μέν). The abundance and variety of these words is one of the most striking characteristics of Greek.

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Conjunctions.

123. Copulative—

καί, *and, also:* καλὸς καὶ ἀγαθός, *fair and good;* καὶ τοῦτ' ἑώρακα, *this also I have seen.*

καὶ is sometimes repeated: καὶ εἶδον καὶ ἔφυγον, *I both saw and I escaped.*

τε, *and.* τε is not commonly used *by itself* as the copula in Attic (except in older writers). The most frequent use is τε . . . καί, as εἶδόν τε καὶ ἔφυγον, *I both saw and escaped (I saw and (therefore) I escaped).* τε . . . τε is also found, especially in enumerations.

124. Disjunctive—

ἤ, *or.*

ἤ . . . ἤ, *either . . . or.*

εἴτε . . . εἴτε, *whether . . . or* (hypothetically).

οὔτε . . . οὔτε, *neither . . . nor*
μήτε . . . μήτε, *neither . . . nor* } See 114.

οὐδέ, μηδέ, *not even.*

οὔτε καλὸς οὔτε ἀγαθός, *neither handsome nor good.*
οὐ καλὸς οὐδὲ ἀγαθός, *not handsome nor even good.*

125. Adversative—

ἀλλά, *but.*

μέντοι, *however.*

καίτοι, *and yet.*

καίπερ, *although,* with participles.

δέ, *but;* ὅμως, *nevertheless;* αὖ, *on the other hand.*

(1.) δέ is the commonest conjunction for connecting sentences; it indicates that what is said in the new sentence is a new fact, but yet standing in connection with what goes before.

(2.) δέ is often preceded by μέν when the clauses are to be brought into close relation. The two clauses are then regarded as being as it were in equilibrium; the clause with μέν precedes and expects the response of the clause with δέ, as καλὸς μὲν πονηρὸς δέ. Compare the use of τε . . . καί, and the words *protasis* and *apodosis.* μέν is sometimes used, with implied antithesis, to emphasize a single word such as ἐγώ, δοκῶ, οἶμαι.

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126. Comparative—

ὡς, *as*; ὥσπερ, *just as*, in comparisons and similes.
ἤ, *than*, after comparatives (*quam*).

127. Inferential—

δή, *therefore*; τοίνυν, *therefore, in consequence*; οὖν, *then*; ἄρα, *accordingly*; (τοιγάρ, *therefore.*)

τοίνυν and οὖν express a more logical inference than δὴ and ἄρα, τοίνυν is more used in narration of the development of the various stages of a story, οὖν resumes and sums up a train of thought. (δὴ may often be paraphrased by *you know*, ἄρα by *as I find.*)

128. Causal—

γάρ, *for*; τοῦτο γὰρ εἶδον, *for this I saw.*

129. Of these Conjunctions, τε, μέν, δέ, αὖ, μέντοι, ἄρα, δὴ, οὖν, τοίνυν, and γάρ, cannot stand first in the sentence, and τε is an enclitic.

Particles.

130. ἆρα, ἆρ' οὐ, ἄρα μή, μῶν, ἦ, πότερον, εἰ, are the chief Interrogative particles. For uses see **149, 150.**

131. οὐ and μή are the chief Negatives. For uses see **114.**

In oaths νή is used in assertions, νὴ Δία, *yes! by Zeus.* μά in negations, μὰ Δία, *no! by Zeus.*

132. ἄν is without an equivalent in English. It is used

(1.) With the Historic Conjunctive and Historic Indicative in the Apodosis of conditional sentences (**179**), as οὐκ ἄν λέγοιμι, *I would not say*; οὐκ ἄν ἐποίει, *he would not have been doing it*; οὐκ ἂν ἐποίησε, *he would not have done it.*

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(2.) With the Infinitive and Participles, when an Apodosis with ἄν is stated Indirectly (192-194), οὐκ ἄν φασιν εἰσελθεῖν, *they say that they would not come in* (or *have come in*); ὄμνυμί σοι μὴδ' ἀποδιδόντος δέξασθαι ἄν, *I swear to thee that I would not take it back* (or *have taken*), *even if he offered it.* (In this use the Infinitive Present represents the Imperfect Indicative.)

(3.) Indefinitely, like the English *-ever*, in combination with Relatives and Temporal Conjunctions: ὃς ἄν, *whoever*; ὅταν, *whenever.* In this sense it is found in *Primary Sequence only* (166, 173): ὃς ἂν ἔλθῃ, *whoever comes*; ὅταν ἔλθῃς, *whenever you come.*

(4.) Sometimes with ὅπως and ὡς Final followed by Subjunctive (167, *Obs.* 4), ὅπως ἂν ἐκμάθῃς, *in order that you may learn.* The difference of meaning whether ἄν is added or omitted is very slight.

Obs. 1. ἄν is not unfrequently added to the Imperfect or Aorist Indicative to express a repeated act: ἔλεγεν ἄν, *he would say, he kept saying* (as opportunity offered).

Obs. 2. ἄν is never used with the Indicative Present, or Perfect; and never in Attic Greek with the Indicative Future.

133. δή, *indeed.* δή is sometimes used to introduce a sentence (127) as a conjunction, but it is more commonly employed to give force to words or other Particles, as

ὅτι μὲν δὴ δεῖ βοηθεῖν, πάντες ἐγνώκαμεν, *that we ought indeed to send help, we are all agreed*; καὶ δὴ πέπαυμαι, *indeed I have ceased*; καὶ τότε δή, *then and then indeed, then at last*; πλήν γε δή, *except of course.*

134. δήπου, *no doubt.*

ταῦτα δήπου πάντες ἴσασιν, *these things no doubt* (*I suppose*) *all know.*

135. γε, *at least,* adds emphasis to what precedes.

ταῦτά γε, *these things* (*if nothing else*), *these things* (*of all*). φησίν γε, *he says* (whatever his statement may be worth).

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Hence γε often in dialogue assents to a previous statement, and may be translated by the English '*yes*.'

136. δῆτα is generally used in questions and answers, as

τί δῆτα, what then? πῶς ταῦτ' ἄν εἴη ἀληθῆ; how could this be true? πῶς δῆτα; how indeed? ΒΟ *οὐ δῆτα, no, indeed!*

137. ἦ, *verily*, or interrogative.

ἦ δεινόν, truly it is strange; ἦ μενεῖς; will you remain?

In both senses ἦ is often assisted by other Particles, as ἦ που, ἦ δή, ἦ γάρ. In asseverations ἦ μήν is used.

138. μέν οὖν sometimes has, especially in dialogue, the sense of the Latin *imo, nay rather*, correcting a previous statement.

139. μήν strengthens an assertion, but it is commonly joined to other Particles, *e.g.* ἦ μήν in asseverations; καὶ μήν, *and verily*, calling attention to a new matter, and especially to the entrance of a new actor in a play; ἀλλὰ μήν, *but verily*.

140. τοι, *in truth.* τοι often introduces a general statement, or apophthegm, and in this case it may be combined with ἦ and written ἤτοι. More rarely τοι merely strengthens the preceding word: *ὑφ' ἡδονῆς τοι, by delight.* τοι is often combined with other Particles and Conjunctions: τοιγάρ, *therefore*; τοιγάρτοι, τοιγαροῦν.

141. As regards position in the sentence, γε and τοι are enclitic. δή, δήπου, δῆτα, μέν, μήν are placed after the word to which they refer, and can never stand at the beginning of a sentence.

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PART II.

THE SIMPLE AND COMPOUND SENTENCE.

The Simple Sentence.

142. A Simple Sentence is the expression of single thought, and contains one Finite Verb.

143. The Three Forms of Simple Sentence are Direct Statement, Direct Command (or wish), and Direct Question.

Direct Statement.

144. Direct Statements are usually expressed by the Indicative.

Direct Command.

145. I. In Positive Commands the Imperative is used if the Person is Second or Third:

Ζεῦ, Ζεῦ, θεωρὸς τῶνδε πραγμάτων γενοῦ.
Zeus, Zeus, be thou a spectator of these deeds.
Ὁ δ' οὖν ἴτω.
Let him then go.

146. II. In Negative Commands in the Second or Third Person the Present Imperative is used for a *general* Prohibition, and the Aorist Primary Conjunctive for a *special* Prohibition, the Negative being always μή:

μὴ κλέπτε.	μὴ κλέψῃς.
Do not go on stealing (general).	*Do not steal* (*this*), (special).

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147. III. The Primary Conjunctive is used *hortatively* in the First Person, often introduced by ἄγε or φέρε:

ἴωμεν. — *Let us go.*
μὴ μέλλωμεν. — *Let us not delay.*

φέρε δὴ τὰς μαρτυρίας ὑμῖν ἀναγνῶ.
Come, let me read you the depositions.

Expression of a Wish.

148. Wishes referring to Future Time are regularly expressed by the Optative. [Negative μή.]

μὴ γένοιτο.
God forbid! (*may it not be so.*)

Obs. A wish can also be expressed—

(1.) By εἰ or εἴθε with Optative when referring to the Future, with Indicative when referring to the Present or Past, and therefore implying non-fulfilment (a Conditional Protasis).

εἴθε ἔλθοι, *O if he would come!* εἰ γὰρ παρῆν, *O if he now had been here!* εἴθε μὴ ἐγένετο, *would that it had not happened!*

(2.) By πῶς ἄν with the Optative, which asks a question that implies the wish (a Conditional Apodosis).

πῶς ἂν ὀλοίμην; (*how could* (*can*) *I possibly perish?*), *might I but perish!*

(3.) By ὤφελον (Aorist of ὀφείλω) with Present or Aorist Infinitive.

ὤφελον ἀκούειν, *would that I heard!*
μὴ ὤφελεν ἐλθεῖν, *would that he had not come!*

Direct Question.

149. I. Questions that can be answered by Yes or No may be thus expressed (ἆρα being often omitted):

ἆρα (Lat. *-ně*), expecting either answer.
ἆρ' οὐ (Lat. *nonne*), expecting the answer *Yes.*
ἆρα μή (Lat. *num*), expecting the answer *No.*
μῶν (= μὴ οὖν) is a stronger phrase for this last.

ἆρά γε μὴ ἐμοῦ προμηθεῖ;
You are not anxious on my account, are you?

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150. II. In Alternative Questions the forms are

πότερον (πότερα) . . .	ἤ,	Direct or Indirect.
. . . . .	ἤ,	Direct or Indirect.
εἰ	ἤ,	Indirect only.
εἴτε	εἴτε,	Indirect only.

πότερον ἄκων ἢ ἑκὼν δέδρακεν;
Has he done it unwillingly or willingly?

151. III. Deliberative Questions are expressed, as in Latin, by the Primary Conjunctive. [Negative μή.]

τί φῶ; — *What am I to say?*
πότερον ἑλώμεθα; — *Which of the two are we to choose?*

The Compound Sentence.

152. A *Compound Sentence* consists of a Simple Sentence with the addition of one or more dependent clauses.

153. *Dependent Clauses* are classified as Substantival, Adjectival, or Adverbial.

154. *Substantival Clauses* are of three kinds:—Indirect Statement, Indirect Command, and Indirect Question. All these are included in the term Indirect Speech (or *Oratio Obliqua*). A Substantival Clause may stand either as the Subject of an Impersonal Verb, or as the Object of a Transitive Verb.

155. *Adjectival Clauses* include all those which are introduced by Relative Pronouns.

156. *Adverbial Clauses* include all Clauses introduced by Conjunctions which attach to the Principal Verb any Adverbial notion. These are classified as (1) Final, (2) Consecutive, (3) Temporal, (4) Conditional, (5) Concessive, (6) Causal.

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Substantival Clauses.

Indirect Statement.

157. I. The Accusative with the Infinitive is used in reporting Statements, whether thought or spoken, after any Verb which can fitly introduce a Statement. The *Tense* of the Direct Statement is retained in the Indirect:

ἔφη Νικίαν στρατηγεῖν, *he said that Nicias was general.*

His words were { Νικίας στρατηγεῖ. / *Nicias is general.*

(*a.*) The Subject of the Infinitive, if it is the same as that of the principal Verb, is placed in the Nominative:

οὐκ ἔφη αὐτὸς ἀλλὰ Νικίαν στρατηγεῖν.
He said that he was not in command, but Nicias.

This Nominative is omitted unless it is emphatic:

ἔφη ἕψεσθαι.
He said that he would follow.

158. II. After Verbs of *feeling* or *knowing* * the Participle is more frequently used, agreeing in case with the word, whether Subject or Object, to which it refers:

ἑώρων οἱ στρατηγοὶ οὐ κατορθοῦντες καὶ τοὺς στρατιώτας ἀχθομένους.
The generals saw that they (themselves) were not succeeding, and that the soldiers were becoming annoyed.

159. III. The Indirect Statement is also very commonly constructed with the Conjunction ὅτι or ὡς followed by an Indicative after a Primary Tense, or a Historic Conjunctive after a Historic Tense:

(Prim.) ἐρεῖ ὡς οὐκ ἔστιν ἀληθὲς τοῦτο.
He will say that this is not true.

* Such Verbs are αἰσθάνομαι, ἀκούω, γιγνώσκω, μέμνημαι, οἶδα, ὁρῶ, etc. The same construction is often found with ἀγγέλλω and δείκνυμι.

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(Hist.) Περικλῆς προηγόρευε ὅτι Ἀρχίδαμός οἱ ξένος εἴη.
Pericles announced that Archidamus was his friend.

His words were { Ἀρχίδαμός μοι ξένος ἐστιν.
Archidamus is my friend.

160. In Primary Time the Tense and Mood of the Direct Statement are retained (with alteration of Person if necessary). Very frequently too, even in Historic time, the Indicative used in the speaker's actual words is preferred to the Historic Conjunctive, for the sake of *vivid representation* in narrative. Thus:—

DIRECT.

γράφω,	γράψω,	ἔγραψα,	γέγραφα,
I write,	*shall write,*	*wrote,*	*have written.*

INDIRECT.

Prim. λέγει ὅτι γράφει, γράψει, ἔγραψε, γέγραφε.
He says that he writes, shall write, wrote, has written.

Hist. εἶπεν ὅτι γράφοι, γράψοι, γράψειε, γεγραφὼς εἴη.
" " γράφει, γράψει, ἔγραψε, γέγραφε.
He said that he was writing, would write, had written.

INDIRECT COMMAND.

161. A Simple Infinitive, or an Infinitive with Accusative of the Subject, is commonly used in reporting a command or request. A less usual construction is with ὅπως followed by a Future. [Negative always μή.]

οἱ Ἕλληνες ἐβόων ἀλλήλοις μὴ θεῖν δρόμῳ.
The Greeks kept shouting to one another not to double.

INDIRECT QUESTION.

162. An Indirect Question is introduced by any Verb of Asking, Doubting, Explaining, or the like. The Interrogative Pronoun or Particle is followed in Primary time by the Tense and Mood of the Direct Question, in

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Historic time by the Historic Conjunctive, or by the more vivid Indicative:

οὐκ οἶδα ὅστις ἔστι.
I know not who he is.
ἐπυνθάνετο εἰ οἰκοῖτο ἡ χώρα (or οἰκεῖται).
He was asking whether the country was inhabited.

163. Deliberative Questions (**151**) retain the Primary Conjunctive in Indirect speech after a Primary Tense, and pass into the Historic Conjunctive after an Historic Tense:

ἀπορεῖ ὅποι τράπηται.
He is at a loss which way to turn.
οὐκ ἔχω τί φῶ.
I know not what to say.
ἠπόρει ὅποι τράποιτο.
He was at a loss which way to turn.

(His words were:—Ποῖ τράπωμαι; *whither am I to turn?*)

Here also the Mood of the Direct may be used in *Vivid Sequence.*

Adjectival Clauses.

164. Adjectival Clauses are of two kinds:—

I. *Definite,* where the Antecedent of the Relative is some particular Person, Place, or Thing, expressed or understood.

II. *Indefinite,* where the Antecedent is not a particular Person, Place, or Thing, but a class of Persons, Places, or Things, expressed or understood, and the Relative has the force of the English *whoever, whatever, wherever,* etc.

Obs. The same distinction between Definite and Indefinite holds good with Temporal Conjunctions, most of which are, strictly speaking, Relative Particles referring to an Antecedent, usually understood.

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165. I. The Relative with a Definite Antecedent takes the Indicative in Direct Speech. [Negative *οὐ*.]

ἄνδρα ἄγω, ὃν εἶρξαι δεῖ.
I bring a man whom it is necessary to lock up.

166. II. With an Indefinite Antecedent the Relative in Primary time has *ἄν*, and its Verb is in the Primary Conjunctive. In Historic time the Relative stands without *ἄν*, and the Verb is in the Historic Conjunctive. [Negative *μή*.] The Primary construction may also be used *vividly* in Historic time :

Primary { *ὁποῖον ἂν συμβῇ τλήσομαι.*
I will bear whatever happens.

Historic { *εἵποντο ὅποι τις ἡγοῖτο.*
They would follow wherever any one might lead.

Adverbial Clauses.

(1.) Final Clauses.

167. The Final Conjunctions *ἵνα, ὡς, ὅπως, in order that* [negatively *ἵνα μή, ὡς μή, ὅπως μή*], are used with Primary Conjunctive after a Primary Tense, Historic Conjunctive after an Historic Tense :

διανοεῖται τὴν γεφύραν λῦσαι, ὡς μὴ διαβῆτε.
He intends to break down the bridge that you may not cross.
ἐπεθύμει τιμᾶσθαι, ἵνα πλείω κερδαίνοι.
He was anxious to be honoured, that he might be getting more gain.

Obs. 1. To express more vividly the actual thought of the person who conceives the purpose, the Primary Conjunctive is often used after an Historic Tense, *e.g. ἦλθεν ἵνα ἴδῃ, he came that he might see.* His thought was, 'that I may see.'

Obs. 2. A Past Tense of the Indicative is sometimes used after these Conjunctions, implying that the purpose was not attained, as *ἐχρῆν σε Πηγάσου ζεῦξαι πτερὸν, ὅπως ἐφαίνου τοῖς θεοῖς τραγικώτερος, you ought to have put on Pegasus' wing, that you might appear to the gods more tragic.*

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Obs. 3. A Purpose may also be expressed by a Relative Clause (187), or by a Participle (97).

Obs. 4. ὅπως and ὡς (not ἵνα) sometimes take ἄν. τοῦτ' αὐτὸ νῦν δίδασκ' ὅπως ἂν ἐκμάθω, *explain now this very thing that I may learn it thoroughly.*

168. Verbs of *Effort* and *Precaution** are usually followed by ὅπως, ὅπως μή with a Future Indicative both in Primary and Historic Time. The regular sequence of the Final Sentence is also found :

σκόπει ὅπως μὴ ἔξαρνος ἔσει ἃ νῦν λέγεις.
See that you don't deny what you are now asserting.
ἔπρασσον ὅπως τις βοήθεια ἥξει.
They were negotiating for some aid to be sent them.

Obs. If the Clause is in the Second Person the principal Verb is usually omitted :

ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας.
Prove yourselves then men worthy of freedom (scil. σκοπεῖτε).
ὅπως μὴ σαυτὸν οἰκτιεῖς ποτε.
See that you have not to pity yourself some day.

169. Verbs of *fearing* are usually followed by μή (*ne*), or negatively μὴ οὐ (*ut* or *ne non*), with Primary or Historic Conjunctive in regular sequence :

φοβοῦμαι μὴ γένηται.
I fear that it may happen.
ἐφοβούμην μὴ οὐ γένοιτο.
I feared that it might not happen.

Obs. 1. Here also the Primary Conjunctive may be used in Vivid Sequence after an Historic Tense :

οἱ θεώμενοι ἐφοβοῦντο μή τι πάθῃ.
The spectators were afraid that he would take some hurt.

Obs. 2. A Present or Past Indicative is used to express a fear that something is happening or has happened :

νῦν δὲ φοβούμεθα μὴ ἀμφοτέρων ἡμαρτήκαμεν.
But now we are afraid that we have missed both.

* Such Verbs are βουλεύω, ἐπιμελοῦμαι, μηχανῶμαι, ὁρῶ, παρασκευάζομαι, πράττω, προθυμοῦμαι, πρόνοιαν ἔχω, σκοπῶ, σπουδάζω, φυλάττω.

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(2.) Consecutive Clauses.

170. To express a consequence, ὥστε (*so as, so that*) is used either (1) with the Infinitive [Negative μή], or (2) with the Indicative, if narrative stress is laid on the fact that the consequence actually took place. [Negative οὐ.]

(1.) πᾶν ποιοῦσιν ὥστε δίκην μὴ διδόναι.
They manage everything so as not to be punished.

(2.) νῦν δ' οὕτως ἡ πόλις διάκειται, ὥστε οὐκέτι ὧν οὗτοι κλέπτουσιν ὀργίζεσθε.
But such is the present temper of the city that you are no longer angry at the thefts of these rascals.

For the use of Relatives in a Consecutive sense see 187, 188.

(3.) Temporal Clauses.

171. The Temporal Conjunctions, including some purely Relative expressions, may be classed as follows:—

(1.) Of *Time Before* the Principal Verb.
ἐπεί, ἐπειδή, ὡς, *when, after that;* ἐξ οὗ, ἀφ' οὗ, *since.*

(2.) Of *Same Time* as Principal Verb.
ὅτε, ὁπότε, ὡς, *when, at the time that.*
ἕως, ἐν ᾧ, ἐν ὅσῳ, *whilst, as long as.*

(3.) Of *Time After* the Principal Verb.
ἕως, ἕστε, μέχρι οὗ, *until.*
πρίν, *before that, until.*

Two general rules may be given for the use of all these, except πρίν, which is peculiar.

172. 1. *Definite.* If the Temporal Clause expresses a fixed, known, and definite time, the Verb is in the Indicative. [Negative οὐ.]

(1.) ἐπειδὴ καλῶς αὐτῷ εἶχεν, ἀπιὼν ᾤχετο.
When he was satisfied he went away.

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(2.) οὐ θαυμαστὸν δ' εἰ τότε τὰς μορίας ἐξέκοπτον, ἐν ᾧ οὐδὲ τὰ ἡμέτερ' αὐτῶν φυλάττειν ἠδυνάμεθα.
It is not surprising that they were felling the sacred olives at a time when we could not protect even our own.
ἕως ἐτιμᾶτο, πιστὸν ἑαυτὸν παρεῖχεν.
As long as he was held in honour he proved himself loyal.

(3.) οὐ πρότερον εἴασε τὴν ἐκκλησίαν γενέσθαι, ἕως ὁ λεγόμενος καιρὸς ἐτηρήθη.
He did not permit the assembly to be held until the fixed period had been observed.

173. II. *Indefinite.* If the Conjunction refers to a number of occasions (Engl. when-*ever*), or to some time which is not fixed or known, the usual Indefinite construction is used. Thus in Primary time the Conjunction with ἄν is followed by the Primary Conjunctive. In Historic time the Conjunction without ἄν is followed by the Historic Conjunctive. [Negative μή.]

(1.) ἐπειδὰν δὲ ἡ ἐκφορὰ ᾖ, λάρνακας κυπαρισσίνας ἄγουσιν ἅμαξαι.
Whenever there is a funeral procession, cars bring coffins of cypress.
παρήγγειλεν ἐπειδὴ δειπνήσειαν πάντας ἀναπαύεσθαι.
He gave orders that all should rest when they had dined.

(2.) οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι.
Therefore, when I shall have no more strength, I will be at rest.
ὅτε ἔξω του δεινοῦ γένοιντο, πολλοὶ αὐτὸν ἀπέλειπον.
When they were out of danger, many used to desert him.

(3.) ἐπίσχες ἔστ' ἂν καὶ τὰ λοιπὰ προσμάθῃς.
Wait until you learn the rest also.
περιεμένομεν ἑκάστοτε ἕως ἀνοιχθείη τὸ δεσμωτήριον.
We used to wait each time until the prison should be opened.

Obs. 1. With ἐπεί, ἐπειδή, ὅτε, ὁπότε, ἄν coalesces, forming ἐπάν (or ἐπήν), ἐπειδάν, ὅταν, ὁπόταν.

Obs. 2. The Conjunctions of *Time After* (= *until*) do not require ἄν, being by their nature indefinite.

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Uses of πρίν.

174. If the Principal Sentence is Affirmative, *πρίν* (*before that*) takes the Infinitive:

λέξαι θέλω σοι πρὶν θανεῖν ἃ βούλομαι.
I wish to tell you before I die what I desire.

175 If the Principal Sentence is Negative, *πρίν* (*until*) takes the Indicative when the main verb is past, and the usual Indefinite construction when the main verb is future:

οὐ πρόσθεν ἐξενεγκεῖν ἐτόλμησαν πρὸς ἡμᾶς πόλεμον πρὶν τοὺς στρατηγοὺς ἡμῶν συνέλαβον.
They dared not make war on us till they had seized our generals.

οὐχὶ παύσομαι
πρὶν ἄν σε τῶν σῶν κύριον στήσω τέκνων.
I will not leave off until I make you master of your children.

(4.) Conditional Clauses.

176. The Conditional Conjunction *εἰ* is used with the Indicative or Historic Conjunctive, or, in the form of *ἐάν, ἄν,* or *ἤν* (for *εἰ ἄν*), with the Primary Conjunctive. [Negative *μή*.]

The conditional or *if* clause is called the *Protasis*, and the principal sentence, which draws the conclusion, is called the *Apodosis.*

177. Conditional Clauses are of four kinds. The first two (*a*) deal with conditions in Present or Past Time which either are or are not now fulfilled, but from their nature are no longer open. These require the Indicative.

The last two (*b*) deal with conditions in Future Time, which are still open. These take the Conjunctive, Primary or Historic.

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(*a.*) *Conditions in Present or Past Time.*

178. I. *Fulfilled Condition.*—Here the speaker *assumes* the fulfilment of the condition, though the words imply no knowledge about it. Protasis, εἰ with Indicative, Apodosis also Indicative:

ἀδικοῦσιν, εἰ περὶ τούτου μάχονται.
They are in the wrong, if they are fighting about this.

Obs. When a Future Tense is used in this Protasis, it always implies a *present intention*, and is equivalent to μέλλω with Infinitive, as ἀδικεῖ εἰ περὶ τούτου μαχεῖται, *he is in the wrong, if he is going to fight about this* (for μέλλει μάχεσθαι).

179. II. *Unfulfilled Condition.*—Here the speaker implies that the condition is not (or was not) fulfilled, and states what would be (or would have been) the result in the case of its fulfilment. Protasis εἰ with Past Indicative: Apodosis, Past Indicative with ἄν:

(*Impf.*) εἰ τοῦτο ἐποίουν, βέλτιον ἂν ἦν.
If they were doing this, it would (now) *be better.*
(*Aor.*) εἰ τοῦτο ἔπραξεν, ἐσώθη ἄν.
If he had done this, he would have been saved.

(*b.*) *Conditions in Future Time.*

180. III. *Distinct Future Condition.*—When the Future Condition is *distinctly and vividly* pictured in the speaker's mind, as in speaking of a thing near and practical, and he states what *will be* the result, if something *happens* or *shall happen*, the Protasis has ἐάν (ἄν or ἤν), with Primary Conjunctive, the Apodosis Future Indicative:

ἢν ἐς Ποτίδαιαν ἴωσιν Ἀθηναῖοι, ἐς τὴν Ἀττικὴν ἐσβαλοῦμεν.
If the Athenians go to Potidaea, we shall invade Attica.

Obs. This condition is often stated still more vividly by εἰ with a Future Indicative in Protasis, as εἰ μὴ καθέξεις γλῶσσαν, ἔσται σοι κακά, *if you do not restrain your tongue, you will have trouble.*

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181. IV. *Indistinct Future Condition.*—When the Future Condition, being something remote and unpractical, is *less distinct and vivid* to the speaker's mind, and he states what *would be* the result, if something *should happen* or *were to happen*, the Protasis has εἰ with Historic Conjunctive; the Apodosis, Historic Conjunctive with ἄν:

εἰ ταῦτα δρῴην, ἄξιος ἂν εἴην θανάτου.
If I were to do this, I should be worthy of death.

General Conditions.

182. *General Conditions* are those in which the *if* clause refers to no definite act or time, and the speaker states the result as true in a number of instances, or as a general rule. The usual Indefinite construction is then used in the Protasis, namely:

In Primary Time—ἐάν with Primary Conjunctive.
In Historic Time—εἰ with Historic Conjunctive.

The Apodosis has the Present or Imperfect Indicative:

ἅπας λόγος, ἐὰν ἀπῇ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν. (Primary.)
If deeds are wanting, all words appear mere vanity and emptiness.

ἀλλ' εἴ τι μὴ φέροιμεν, ὥτρυνεν φέρειν.
But if (ever) we failed to bring anything, he would urge us to bring it. (Historic.)

For the treatment of Conditionals in Indirect Speech, see **195.**

(5.) CONCESSIVE CLAUSES.

183. Concessive Clauses are expressed in Greek by one of the regular forms of the Conditional Protasis after εἰ καί, καὶ εἰ, or ἐάν. [Negative μή.]

εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως.
Even though you do not see, you have sense.

A commoner use is καίπερ with a Participle; see **100.**

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(6.) Causal Clauses.

184. The Causal Conjunctions ὅτι, διότι, *because*, ὡς, ἐπεί, ἐπειδή, *as, since*, are used with an Indicative [Negative οὐ], when the reason given is a definite fact:

εὐδαίμων μοι Σωκράτης ἐφαίνετο ὡς ἀδεῶς ἐτελεύτα.
Socrates appeared to me happy because he died without fear.

185. If, however, the reason is given as existing in the mind of another person (not the speaker), the clause is *virtually Indirect.* This does not alter the construction in Primary Time, but in Historic Time the Historic Conjunctive is used:

τὸν Περικλέα ἐκάκιζον, ὅτι οὐκ ἐπεξάγοι.
They were abusing Pericles because he did not lead them out.

(The Indicative ἐπεξῆγεν would have given the reason on the authority of the historian alone.)

Obs. For other ways of expressing Cause, see **43, 103, 104, 191.**

Adjectival Clauses with Adverbial Force.

186. Adjectival Clauses sometimes convey an Adverbial meaning. *These do not, as in Latin, require the Conjunctive,* but the antecedent may be Indefinite or the Mood may be influenced by Indirect Speech.

187. In a Final sense the Relative takes a Future Indicative. [Negative μή.]

καὶ πόλει πέμψον τίν' ὅστις σημανεῖ.
And send some one to give the city warning.

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188. In a Consecutive sense the Relative ὅς stands with an Indicative, if the Principal Sentence is negative:

οὐκ ἔστιν οὕτω μῶρος ὃς θανεῖν ἐρᾷ.
There is no man so foolish that he wishes to die.

189. In a Consecutive sense the Relatives οἷος, *such* (qualis), ὅσος, *so great* (quantus), are followed by the Infinitive:

ἔφθασε τοσοῦτον ὅσον Πάχητα ἀνεγνωκέναι τὸ ψήφισμα.
(The ship) was so much beforehand that Paches had only just read the decree.

190. Ἐφ' ᾧ or ἐφ' ᾧτε, *on condition that*, takes an Infinitive, or a Future Indicative. [Negative μή.]

ἀφίεμέν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ᾧτε μηκέτι φιλοσοφεῖν.
We let you go, on this condition however, that you never again talk philosophy.

σπονδὰς ἐποιήσαντο ἐφ' ᾧ τοὺς ἄνδρας κομιοῦνται.
They made a treaty providing for the recovery of the men.

191. A Relative clause is sometimes used to express the cause. The Indicative is used, and the Negative is οὐ:

θαυμαστὸν ποιεῖς ὃς ἡμῖν οὐδὲν δίδως.
You do a strange thing in giving us nothing.

Further Rules for Indirect Speech.

192. A Principal Sentence sometimes, as in the Apodosis of Conditional Sentences, takes the form of an Indicative or Optative with ἄν. In turning these forms into Indirect Speech two rules must be observed.

193. 1. If an Indirect Statement with ὅτι or ὡς, or an Indirect Question, is to be formed, the Indicative with ἄν,

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or Optative with ἄν, remains unaltered both in Primary and Historic Time :

λέγει ὅτι (or ἤρετο εἰ) οὗτος ἐσώθη ἄν.
He says that (or *he asked whether*) *this man would have been saved.*

λέγει ὅτι (or ἤρετο εἰ) ἄξιος ἂν εἴη θανάτου.
He says that (or *he asked whether*) *he should be worthy of death* (*if he were to do this*).

194. II. If the Infinitive form of Indirect Statement is to be used, the Indicative or Optative is turned into the same tense of the Infinitive, ἄν being retained :

φησὶ τοῦτον σωθῆναι ἄν.
He says that this man would have been saved.

ἔφη ἄξιος ἂν εἶναι θανάτου.
He said that he should be worthy of death (*if he were to do so*).

(*a.*) The same Rule applies to the Participial Construction :

οἶδα τοῦτον σωθέντα ἄν.
I know that this man would have been saved.

ᾔδει ἄξιος ἂν ὢν θανάτου.
He knew that he should be worthy of death.

Dependent Clauses in Indirect Speech.

195. Adjectival and Adverbial Clauses qualifying words in Indirect Speech are subject to the following rules :—

196. I. If the Principal Verb is Primary, dependent clauses keep the Tense and Mood of Direct Speech.

φησὶν ἄνδρα ἄγειν ὃν εἱρξαι δεῖ.
He says that he is bringing a man, whom it is necessary to lock up.

(For Direct Form see **165**.)

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λέγει ἀξιος ἂν εἶναι θανάτου, εἰ ταῦτα δρῴη.
He says he should be worthy of death, if he were to do this.

(For Direct Form see **181.**)

197. II. If the Principal Verb is Historic, either—(*a*) all *Primary* Indicatives and Primary Conjunctives are turned in strict sequence into Historic Conjunctive, or (*b*) the Tense and Mood of Direct Speech are retained. This is always the case with Imperfects, Aorists, and Pluperfects Indicative :

(*a.*) εἶπεν ὅτι ἄνδρα ἄγοι ὃν εἶρξαι δέοι.
He said that he was bringing a man whom it was necessary to lock up.

ἔφη αὐτοὺς ἀδικεῖν, εἰ περὶ τούτου μάχοιντο.
He said that they were in the wrong, if they were fighting about this.

(For Direct Form see **178.**)

(*a.*) ὑπέσχοντο, εἰ ἐς Ποτίδαιαν ἴοιεν Ἀθηναῖοι, ἐς τὴν Ἀττικὴν ἐσβαλεῖν.
They promised to invade Attica, if the Athenians went to Potidaea.

(For Direct Form see **180.**)

(*b.*) { εἶπον ὅτι ἐσώθη ἄν, / ἔφασαν αὐτὸν σωθῆναι ἄν, } εἰ μὴ τοῦτο ἔπραξεν.
They said he would have been saved, if he had not done this.

(For Direct Form see **179.**)

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